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SATURDAY, APRIL 7, 1866.

Weekly Review of Occurrences and Opinions.

—The *Weekly Review* calls attention to a rather remarkable phase of Home Mission matters in Glasgow, in connection with the Wynd Free Church. "The movement was commenced under the auspices of Dr. Buchanan, when minister of the Free Tron, and he opened the Wynd Church in 1854. Under his first able and energetic missionary-pastor, Mr. M'Coll, the attendance by the year 1859 had become overflowing; and then the strange *swarming* process commenced. The minister and people had a new church built for them, and took themselves away to it, leaving a minority behind, of whom Mr. Howie became the minister. Mr. Howie's zeal, aided by the wide-spread revival of religious feeling at that time which sent a thrill through even the lowest masses of the people in Glasgow, was encouraged by seeing the 110 communicants whom he had found in the Wynd Church rise to 580. And now the place was again too strait for them; and as Mr. M'Coll had gone away to the Bridgegate Church, so Mr. Howie in 1864 went to Trinity Church, two admirable buildings *created* by Christian energy to receive the congregation which the same energy had first (to use the great Scotchman's word) 'excavated.' Mr. M'Coll had left. Mr. Howie had left. Fortunately, looking round they found Mr. Wells to succeed them; and instead of the 152 communicants he found when ordained in August 1864, Mr. Wells's church now presents 418. At the present moment the fruit of that one church, planted deep in a degraded Wynd away from the sunshine of civilisation, is as follows:—Bridgegate, 800 communicants; Trinity, 895 communicants; and Wynd, 418 communicants; in all 2,113. All who know anything of such work will know that these bare statistics in such a district must cover a perfect *epic* of work—work of the intensest interest, and fortunately of still growing dimensions."

Of those that have been lately added to the Wynd Church, more than 100 were rescued from utter irreligion and heathenism. At no period, say the pastors, have the tokens of the Lord's presence and blessing been more multiplied than at present.

—We hear very good accounts of the religious interest among the troops at Satara. In connection with this we learn that out of a detachment 214 strong, 91 have enrolled themselves as total abstainers.

—A private letter makes mention of a young Christian woman, living in the Deccan, whom the writer thinks fitted for usefulness as a Bible-woman. "She is a retiring, modest young woman; we have always been pleased with her; has been a member of the church nearly four years; has been in the habit of visiting high caste families in the town and reading the Bible to them, and is very well received by all she visits. She says she would like to do more of this if she could have a little support. Is there any one in Bombay who would like to pay Rs. 5 or 6 monthly for her support and receive her journals?" We shall be happy to be the medium of communicating anything that may be proffered for this purpose.

—The account of the late Rev. Mr. Begg which is extracted into our columns, deserves the attention of all. We think it might be read with profit by our young Native friends, as an example of what may be done under multiplied difficulties, when a man has set his heart upon obtaining the needed preparation for a life of usefulness. From fifteen to twenty years of age a blacksmith, then a college student winning the highest honors, and humbly consecrating all his powers to the work of making known Christ to the Gentiles. We mourn that we should not have been permitted to welcome him to these shores; but he has been welcomed by the Lord of all, in the land of the blest. May many like him, and with physical strength added, be found to engage in the work he valued so highly.

—Intelligence reaches us that power to close and open the gates of the Temple of Juggernaut, during the great festivals, has been taken from the Khurdah Rajah by the Home Government, and given to the British authorities. Yet the great majority of the British in India fancy that the connection between the Government and idolatry has ceased. The British authorities will open the gates of Juggernaut for the admission of the frenzied pilgrims, but it will allow the fees to be appropriated by the Rajah.

This is where we are in 1866.

The Rev. Mr. Wilder, of Kolapoor, has sent us a copy of his Report for 1865, from which we make the following extracts:—

"Our new Chapel was completed and dedicated in August, *out of debt*, much to our joy and thankfulness. Our Mussulmen neighbours, to whom our former Chapel had been sold in our absence, and who had transformed it into a Mosque, having zealously opposed our building this new Chapel, repeatedly stopping our work by their petitions to Government, it affords us special gratification to find a firm and conciliatory course has so far changed their feelings that several of them are among our most regular hearers. The chief owner of the Mosque—a powerful pugilist—came in at our dedicatory service, taking a prominent seat on the right of my preaching-desk, and I have missed his imposing form at only one service since.

"Our audience has gradually increased from 100 to 200 and upwards, and with glad heart we record our thanks to God and the dear friends who have helped us to build this Chapel to His praise. May His presence fill it and make it the birthplace of many precious souls.

"We have spent some two months of the year on tour, and have been able to preach the Gospel in 130 different villages. We have found audiences varying from half-a-dozen to 300, and they have listened to our message with much attention and respect.

"Of the 130 villages visited, we have found schools assisted and directed by Government in 10 villages; independent schools with some half-a-dozen boys in each learning to write on sand-boards in 16 villages, and in the remaining 104 villages no schools at all.

"In 30 villages, in the more mountainous parts of our parish, we found no one able to read our Tracts."

Five adults were received to Church membership. There are three boys' schools with 180 pupils and one girls' school with 54. The balance in the Mission Treasury December 31, 1865, was less than Rs. 5, but all debts had been paid. The following is an extract from a letter from Mr. Wilder:—

"That enquirer from Sangalee is here now; we are still hoping and praying for him. He seems wonderfully enlightened on most points but is sadly stumbled by the fact that a Christian Government retains connection with these idols and temples. Begs me to have this broken up, and then idolatry will soon cease, he thinks."

The late Rev. James Mitchell.—On the 9th ultimo the late Rev. James Mitchell wrote to us as follows: "I baptized four adults on Sabbath last, the 4th instant. Two of them were wives of previous converts; one an ayah, and one a rather aged *Mali*. I hope they may prosper." He added: "I am again not well; the liver out of order; the Doctor has consequently ordered me off to Matheran, and, very providentially, Mr. S. sent me, without my asking, an offer of his house at that place. How gracious is the Lord! I hope to leave this (Poona) to-morrow evening; to preach on Sabbath at Lanowlee, and get to Matheran early on Monday. I hope the means may soon be blest. I feel on the whole well." Thus we see him, in accordance with the desire of his life, doing his Master's work up to the time when his Master received him unto Himself. 'Blessed are those servants whom the Lord, when He cometh, shall find watching.'

Among those who hastened to express their feelings of condolence with the bereaved family, was H. E. Sir Bartle Frere.

A friend, who was with Mr. Mitchell in his last days, writes to us: "The final breaking up began last Friday, the 23rd instant. He had possession of all his faculties till within two minutes of his death. His end was perfect peace. He had the fullest realization of his possession of Christ and his salvation. There was a remarkable simplicity and decision in the expression of his confidence and assurance on this point. Throughout his last sickness he had the constant presence of the Lord. He approached the flood and crossed it with the shining shore in full view; he knew that he was entering into rest, joy, glory. It was a very great privilege to be

present and witness his last hours. No deathbed ever more fully verified the words, 'Blessed are the dead that die in the Lord.'

A discourse having reference to the character and work of Mr. Mitchell, will be preached in the Free Church, Esplanade, to-morrow evening, by the Rev. Dr. Wilson.

MANY Missionaries have left Bombay for Europe since the beginning of the year. The Rev. Mr. Albrecht of the German Mission, Dharwar, and the Rev. Mr. Glardon of the Rajpootana Mission, left in the same steamer, about two months ago. We fear there is not much prospect of seeing these brethren again in India. Mr. Glardon made two attempts to reside in this country, but on both occasions lost his health. Mr. Albrecht had been a long time in the country (having come out in 1842), and was compelled to leave by the state of his health. An interesting event marked the closing months of his stay in the country. He became acquainted with two persons who were lying in the gaol at Dharwar under sentence of death, having been convicted of murder. After he had visited them a number of times, he found reason to believe that they were innocent of the crime, and were the victims of a conspiracy. He waited on the judge and submitted the evidence which he had obtained. New light was thrown upon the case; the judge interested himself greatly in behalf of the prisoners; the facts were forwarded to the High Court of Appeal; the sentence was reversed; and a telegram from Government reached Dharwar just in time to save the prisoners from being executed. They were subsequently liberated, and Mr. Albrecht received a letter of warm thanks from H. E. the Governor in Council.

The Rev. Mr. Kies of Guledagudda, and the Rev. Messrs. Kittel and Hauff of Mangalore, all of the German Evangelical Mission, left us about a month ago. Mr. Kies came out in 1845. It is hoped that these brethren may in the providence of God be enabled to return with recruited health.

The Rev. Mr. Montgomery, of the Irish Presbyterian Mission, Surat, left us on the 14th ultimo. He came out, we believe, in 1844. At a farewell meeting held in Surat before his departure, both European and Natives united to testify the high regard they had for his character and work. Mr. Montgomery hopes to return to the country.

The Rev. Mr. Sheldon, of the Church Missionary Society, Kurrachee, left that port for England about the end of February. In this case also there were public expressions given to the regard and confidence in which the Missionary was held.

Mr. Murdoch, the energetic and able representative of the Christian Vernacular Education Society for India, left Bombay on the 20th ultimo, expecting to be absent 15 months.

Five Missionaries from our own Presidency (including Rajpootana) have left us in about two months, and one other has died. Two have arrived, the Rev. Messrs. Foote and Cooke, of the Church Missionary Society.

NOTES OF A TRIP TO PUNDHARPUR.—We have received the following interesting communication from our esteemed friend, the Rev. Narayan Sheshadri:—

As the time of my monthly visit to Decksal (Diskul) and the great Chaitri Ekadashi happened to come together, I thought I might as well visit Pundharpur. The number of pilgrims is not nearly so large at this time as on Ashadi and Kartiki, still it must be between twenty and thirty thousand souls. They come from all parts of Maharashtra. From Karkam to Pundhurpur I met one group after another returning from Pundhurpur. Not a few of them I tried to engage in a religious talk and very often succeeded too. Whenever I saw about ten or fifteen souls together, I used to ask them where they were going to? They would say to Kurmale or Chikalthana, &c. Where they had come from? They would answer from Pundhurpur. Why had they been there? The answer to this would be, "We have been to Pundhurpur to have a sight of God," meaning Withoba. I would then ask with a good deal of astonishment was not God at Karmale or Chikalthana? If he was not there who took care of the hundreds and thousands that were there? who preserved them? who took care of them from day to day and from minute to minute? who kept them from all dangers and difficulties? Not a few seemed to be taken with surprise at these questions, and some one in the group even would say "how true is all this, but where have we faith?" Others would say "it was to no purpose that we have been to Pandhurpur, we have been foolish enough to go there and to be taxed two annas."

On Thursday evening I was in a crowded street in Pundhurpur, and saw a number of men and women prostrating themselves before some *Warkaris* (those devotees of Withoba who resort to Pundhurpur on every Ekadashi) and said to them "oh, what are you doing? when you are worshipping a fellow mortal in this way, what have you left for the God in whom you live and move and from whom you have your being? Is there any thing greater than prostration?" They seemed somewhat startled at this talk, and requested me to go aside and talk to them on religious subjects; within five minutes, I was surrounded by some two hundred souls. I tried to speak to them of God as a Spirit, without form, almighty, all-pervading, invisible, eternal, holy, just, true and merciful; and showed how infinitely low, unworthy, and sinful their conceptions of God were when they represented him by images of gold, silver, copper, wood, and stone; how sinful above all when they represented him as husband and wife as in the case of Withoba and his Rukhamai. I sympathized with them when they manifested a desire to know God, and showed that in order to meet this longing of their souls He once became incarnate in the person of Jesus Christ. Here the whole system of salvation as revealed in the word of God was set before them. In that large assemblage there was only one who put his fingers into his ears but the rest heard me most attentively for an hour or so. After this, I passed round the temple of Withoba and while I did, I suffered not a little from the stench from the drain under the stone pavement. The stench formed a striking contrast with the cleanliness of the other parts of the town.

There have been vast sanitary improvements in the town of Pundhurpur. The Pundhurpur of 1866 is not the same as that of 1856. With the exception of the stone pavement around the temple above alluded to, the whole town is intersected by finely constructed roads on both sides of which there are rows of trees. Formerly the whole of Walwunth, the sandy bank of the river, used to be one continued sheet of nuisance, but now the whole is kept quite clean; if pilgrims are found dirting the place, the police authorities are ready to punish them. The present energetic Deputy Collector and Magistrate told me an amusing story that was related to him about allowing the place to be dirtied as before. Some one of Withoba's devotees was favored with a special dream to the effect that Withoba himself appeared to this favourite worshipper of his and said that he felt himself very uneasy in his stomach because his worshippers were needlessly put to a great deal of inconvenience, and therefore it was his (Withoba's) wish that they should be allowed to commit nuisance along the bank of the river. However, the Magistrate decided that it was better that Withoba himself should feel uneasy than accede to his request however piously it was put forth.

It is wonderful how modern civilisation and enlightenment are coming in to aid idolaters. The God Withoba and his worshipper will be able to breathe much better now than they have been doing for generations past, for a large ventilator has been put to the temple. The Deputy Collector thinks that two large doors ought to be made to the temple of Withoba, so that his worshippers might enter in by the one and pass out by the other. If this be effected, women will not be robbed of their ornaments, for by means of the purposed large doors a flood of light will be poured in.

Some of my liberal-minded friends took me to the top or rather flat roof of the temple from which I had a distinct view of the pilgrims below. Half-naked men were made to sit by themselves in rows, and opposite to them women were made to sit very much as we sit in our pews in churches. They were most pleasantly fanned by large pankhas as you have in the Cathedral of St. Thomas' in Bombay.

I am glad that the gentleman in charge of the dispensary at Pundhurpur, Mr. Shamrao Juggernauth, an ex-pupil of the Bombay Free Church Institution, does all he can to prevent epidemics. He has given strict orders to bunias not to sell ground nuts and cucumbers to pilgrims, and if any are found selling them they are punished by the magistrate. It is believed in consequence of these precautionary measures there has been no cholera at Pundhurpur for sometime past.

Though the people of Pundhurpur are mad upon their favourite God, yet I found some even there who are disgusted with his praises Isn't it a strikking testimony of the people of the place, given fearlessly in a most crowded part of the town, that notwithstanding all the boasted sanctity of the place, it is a notorious fact that there is a much greater amount of immorality committed there than at any other place in this direction. This is also true of Wai, Nasik, Benares, and in fact of all places represented sacred. एक नष्ट काशीकर is a proverbial expression to denote roguery.

Left Pundhurpur yesterday morning for Barsi Road to come to this place at about 3 o'clock. A large number of pilgrims did so at the same time. I tried to draw them out, but they were so fond of repeating the names of Withoba and Rukhamai that they would not listen to me. At last two or three men and one woman began to walk along with my horse. I tried to show the absurdity of worshipping Withoba in this way. "You say Withoba has Rakhumai for his wife. Now have you not represented God in the worst character imaginable? You think God is like men. As they have wives, so He must have one." I have found that this way of talk in a great measure shakes their faith in Hinduism at least for the time being. These men acknowledged that what was set before them appeared exceedingly reasonable. The greater part of the day was spent at a place called Tulsi where Mr. Baba and myself spent a Sabbath amongst them some five years ago, and I was glad that the Kulkurni had read the Testament we had left with him. The people seemed so anxious to hear the word of God that they were with me for six hours or so.

I am thankful to say that there is a much greater readiness to hear the Gospel, manifested by the common people in this part of the country in these days than what I used to find some years ago. I have also noticed this at and around Indapur. May not this of itself be looked upon as a sign of good. "Faith cometh by hearing."

Had this evening a most delightful meeting with Europeans here. They now regularly look out for me on the last Saturday of every month, and are anxious that I should visit them oftener. Pray that these humble efforts may be owned and blessed by the Lord Himself to the conversion of souls.

FROM the statements made by the Rev. Dr. Mullens in his farewell address the other day, it appears conclusively that Bengal is in many respects, and those of the most important kind, far in advance of Bombay. Education is very rudimental and very limited here, in comparison with what it is in Calcutta and its neighbourhood. We are assured by this gentleman, who has had perfect opportunities of knowing the facts of the case, that there are 20,000 educated men in Calcutta; men who read and write English well; as many more in the neighbourhood; 50,000 in the province. Some of these thought the best way of showing their enlightenment was to repair to the Great Eastern and sit down to an English dinner, with roast beef and champagne. Some of these Native gentlemen got their supplies of wines and brandy direct from Bourdeaux. Leaving these, the lecturer proceeded to speak of another division of the body of educated men in Bengal, the members of the Brahma Somaj. These were the most prominent and most progressive class of Young Bengal. It is to be remarked, however, that the number of Brahmists is very disproportionate to the attention which has been bestowed upon the movement. The total number of those whose names have been affixed to its roll of membership, during 25

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years, falls short of *two thousand;* only 2 or 3 per cent of those who are described as educated and belonging to Young Bengal. Why was it that so many who professed to have had their eyes opened to the errors of Hinduism, stood aloof from this movement? Dr. Mullens gave the reply to this:

"In addition to the *Patrika*, with its dignified and classic Bengali, it published one English paper, the *Indian Mirror;* and its special work, instead of merely reproducing, as it once did, the tracts of English Deistic writers and infidels (long since answered when they appreared), it had since given to the world a series of original tracts descriptive of its doctrines and aims. There was something very pleasing in the fact that so many influential and educated men who had in a great measure broken away from Hindooism regularly meet for worship and to encourage each other in the cause of progress among their countrymen; but there were some deficiencies in the system and in the spirit in which it was carried out. He alluded to this as it had been suggested that they should take up the system in Bombay. With all its promising appearance it possessed scarcely any foundation—its superstructure was incomplete—and it could never rear a solid, durable temple in which the soul of man could dwell in peace and be satisfied in all its spiritual longings. Much of its apparent strength was due to the favorable circumstances in which it was placed. It was no system of religious truth contending with mighty enemies; but it was a native system which began its career as such; and even when it became less native in its dogmas, it still retained its native name, and its native social ties. Its doctrinal system was simple and sound. It maintained the great doctrine that there is one God, the Creator of all things—that He is our Father, loving and kind; that He is to be worshipped with love and reverence, to be feared, honored, and obeyed. It also declared religion to be a thing of the heart and not of ceremonies and forms, of pligrimages, bathings in the Ganges, and the bestowing of gifts—that all these things could not save their souls or lead them to true piety—that in comparison with God all idols are worthless."

"The system lacked power; it lacked all incentives and motives to the Christian life. It could not say like Christianity, summing up all inferior considerations in the highest—'The love of Christ constraineth us.' It lacked attractiveness. It could promise only indefinite rewards, while one of its most prominent doctrines was that there was no forgiveness for the sinner, but that he must bear his sin until it be expiated. Hence it was that it conquered few hearts thoroughly, and over many whom it fancied it had conquered it could not maintain its hold. They wearied of its services, and they quitted the system in crowds. What we admired everywhere was power. Effeminacy, weakness, and incapacity we despised. Weak ourselves in many things, we yet admired that which was strong. In the operations of the elements we saw a high form of power; higher still was the power of mind; but higher than all was the power of love and sympathy which could draw all human hearts. Such a power was Christianity. Said Napoleon in the rest of his later life—'Alexander, Cæsar, Charlemagne, and I have founded empires. Our armies have marched over many countries, and have brought many nations under our rule. But only Jesus has founded an empire upon love, and at this moment millions of men would die for him.' Men wanted a religion stronger than themselves to elevate them, to comfort them; and when they felt sin deeply and feared death, when they repented and wished to reform, they would not go to Brahmism, a system which was weak and ready to compromse itself—its truth man's work, its doctrines changeable, its teachings incomplete, its future dark—a system like themselves. What comfort could such a system give men in the hour of death? Having pointed out the weakness of Brahmism, the lecturer then invited further attention to Christianity, and concluded by saying that it was a great pleasure to him that the last audience which he addressed in India was an audience of young native men. His last words of advice to the young men of Bombay, and indeed all the young men of India, was this—Consider, study, and weigh the claims of this God-given system of religious truth. Hindooism would never save them. Brahmism could not save them, for it was of man. But if they would be truly wise, and truly pure, and truly happy,—in life and in death, he would say—be Christians."

We cannot say that we take the same favourable view of the condition of Young Bengal, that Dr. Mullens does. There was a time when it was thought that if a large and influential portion of the youth of Bengal could be made acquainted with the treasures of Western lore, and delivered from the trammels of ignorance and prejudice, from the bondage of caste and the sway of idolatry, they would incontinently become Christians. We think it rather a melancholy report that is made. Fifty thousand educated men, familiar with English literature, despising their ancestral religion, despising their caste, and in some degree acquainted with the claims and characteristics of Chiistianity, and yet content to live and die in that dubious position rather than embrace the Gospel. A score or two become Christians from year to year; the growth of the Church being even less rapid than that of the Brahma Somaj fraternity. For our part we are not sorry to find that the number of Brahmos is small. We are told that the system does not meet the wants of the awakened soul; but neither does it awaken the soul by convincing of sin. Find a system that tends to convince men deeply of their sin, and you will find a body of men to whom the Gospel is a welcome sound. Now, while we fully recognise the many advantages of what is called 'education,' we are strongly of opinion that it does not tend to convince men of sin; on the contrary the subjects of it become puffed up with the idea of their superiority, and lose even those convictions of sin that their superstitious fathers and elder brothers have.

Looking at the phase of Bengal life which has been displayed to us, as something that the all-wise providence of God will know how to take up into its place, we cannot but hope that good may be educed from it in some wondrous way of which we have not yet any indication.

ÆGRI SOMNIA II.—3. That man of kind heart, and very best intentions, yet very unpleasant as to his means of operation, the family doctor, has for the last few weeks prescribed for us a very harassing system of treatment and a series of very nauseous draughts. At first these were all but unbearable, but now after the lapse of days, they hardly cost a sensation or a wry face. Is it not strange what custom will do? Custom might indeed fail to make a man relish quinine as his dinner draught, or even calomel pills as a dish at dessert, but it will do almost anything short of that. Custom makes men like tobacco juice, tobacco dust, and tobacco smoke, and many other very nasty things. Custom enables men to sleep in a noise which any other person would think enough to awaken Rip Van Winkel. It can make men heedless of bad air, evil odour, and all manner of personal uncleanliness. We have seen men, once upon a time the very pink of scented fashion, tailor's advertisements, and dandies of tendencies most dandaical, perfectly happy in a dirty flannel shirt for under-raiment; Her Most Gracious Majesty's red flannel for upper covering; black, gritty bread seasoned with an onion for dinner, and no bed but the mud most convenient under a fascine.

Truly custom is Queen. It is a happy thing, it is so in many ways; but it is also a very unhappy thing in many other ways. It enables us to bear many things which would otherwise be very intolerable; but it also makes us callous in regard to many things, about which it is a very bad thing to be callous. For example, men get so accustomed to see the sufferings of others, that they forget to sympathize with them. They get so used to the idolatry, slavery, and immorality they see in the world, that they come to look on these things as matters of course, and forget that they are *sin.* The climax of this process is the dread searing of the conscience. Custom is the red hot iron that does that.

I dare say my friend the family doctor remembers when he was very sad to see suffering, and when he trembled at the prospect of an operation. Now, good man as he is, he can joke by a sick bed, and thinks no more of cutting off a limb than I would of cutting my pencil.

What a terrible thing too it seemed to the young pastor, his first death-bed visitation, his first funeral. Now, these are almost matters of form to him, though he prays that custom may never make him heartless.

Is it not a dreadful thing to become accustomed to misery and sin? It seems a thing against which Christians should watch. They should pray for sensitiveness in regard to the sufferings of others and in regard to sin, lest they *get accustomed* to see God dishonoured, and Christ crucified afresh and put to open shame.

We have been thinking of the heartlesness which men of the world exhibit in the face of the daily exhibitions of misery, vice, want, suffering, bereavement, sin, indifference and godlessness that are seen in this world. How can they ever cease to pity? How can they ever cease to work? How can they ever cease to pray that these things may cease?

We have often been inclined to wonder what their hearts were made of; mill-stone, leather, old gun-metal? Hearts; but have they any, in this hard nineteenth century of our? Hearts! to be sure they have, says my friend Sir Grindstone Worldly; don't they weep over tragedies and sensation stories? Don't they pay down handsomely to support all kinds of schemes of charity, to keep orphans, unfortunates, and even homeless dogs? Heart! the age is all heart, and I feel it.

Come my dear Sir Grindstone, champion of the age. Thou sayest thy heart is big. This is an age of scepticisms. We demand experiment. Show us thy heart. Off with all thy dress of appearances; all the baubles wherewith thou playest thy part before men.

Doff thy mumming robes of philosophy, creed, sect, fashion, just one moment, and stand forth as thou art before God. Now then; suffer me. Show me thy heart, where is it? Here, boy; fetch me a microscope! Now I have it! Oh Sir Grindstone! canst thou call that thing a heart? Why it is only a little fossil remnant of something like a heart. A heart should be large enough for God to dwell in; and thou callest this a heart! How much love to the heathen *can* this thing contain?

Have we got accustomed to hearts like this?

"Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51. 10.

4. Persons who are sick are apt to take gloomy views of things and often are a prey to mere imaginary evils. They think that all is going wrong with them, that health is breaking up, and that their worldly affairs are going to ruin. They take gloomier views of the various unhappinesses and ills of life. The skeleton in the closet assumes a ghastlier form; there are doubts and fears and sometimes anxieties that are terribly galling. Small ills become great and great ills greater.

Such a state of mind was ours one day in sickness, till sleep came over us and stilled the voice of the tormentor. We dreamed that an ancient sage stood over us and cried "*Mé kinei Kamarinan! Mé kinei Kamarinan!!*" "Don't disturb Camarina." Strange association of ideas. Years ago this old Greek saying must have struck on the receptive faculty of the brain. It is one of Mr. Caxton's pieces of pedantic advice to his son when engaged in writing *his* Novel. A quotation from an ancient Grecian. Yet here it was as real to us as the speech of any friend sitting by our bedside. "Don't disturb Camarina" said the dream sage in his purest dream attic accent, and we woke, thinking we were walking in the porch with Zenobius;—woke to think what a deal of sound practical wisdom there was in this old piece of "folk lore."

Camarina was a lake of which the waters were very shallow, and of which the bed was muddy. Beautiful was the wood-girt lake under the blue southern sky if let alone, but apt to become a muddy pool if the mud at the bottom were disturbed.

There are many Camarinas in life which would be beautiful lakes enough if it were not that men and women are ever going about with long poles to stir up the mud at the bottom. Wretches that they are, as if there was not room for the mud at the bottom without stirring it into the pure water of the beautiful lake.

My friend C. has a Camarina in the shape of a very pretty estate. Why should Mr. Growl whenever he takes a walk with him always stir up the mud in the bottom by pointing to a particular field in the middle of it about which there has been a law suit which has been the torment and nearly the ruin of the generation of C.'s?

Mr. S. has a Camarina in the shape of a very happy and prosperous family. Why should Mrs. Acid always make a point of stirring up the mud every time she calls by asking for Mrs. S.'s eldest daughter, the only one in the family who had ever caused any grief, and who was well known to be in very bad circumstances with a scamp for her husband?

Why should Mr. Carping always suggest to Mr. Snug, who has a comfortable litte sum of money in one of the Banks, that Banks are always unsafe, and that Mr. So and So told him that his Bank was particularly so? And why should the same meddlesome personage tell the Rev. Mr. Meek that his pet scheme is sure to fail, or that his congregation is sure to leave him as a natural consequence of human changeableness? Or why should he call for poor Smith who is just recovering from a severe illness and who is on that account very cheerful, and say to him "I am glad to see you Smith, but you are really looking very ill, you look as ill as Jones did last April and he died in May, you remember?" Or why should he interupt good Mr. Robinson who is very happy because his son has just passed a very successful University examination, with that accursed "But" of his, "yes, *but* don't be too sanguine, my dear Robinson, these clever youth often turn out ill in the world. Slow boys are often the best professional men in after life."

All these things may be very true, but why thrust them on the notice of men without any object to serve?

Why not let poor people be happy when they may? Why make them miserable by suggesting ills that may never come or by bringing to memory those forgotten? Why stir up the mud whose place is the bottom? Why not let Camarina gleam in its beauty, reflecting the blue and golden clouds of the ever-arching heavens?

There are times when mud must be stirred, but how often is it stirred for the sake of stirring it; not to purify it, or to remove it, but simply for the sake of defiling the lake and marring its beauty.

"Don't disturb Camarina" unless you have power to remove the mud altogether. If you can do that, disturb it by all means. Make it a perfect slough if you can thus make it clear and for ever, but not unless.

There is nothing more horrible than walking about seeking ills, and yet doing nothing to remove them; pointing out causes of misery and never working to change misery into joy. It is making life a dreadful premonition of Hell, and never seeking to sanctify it for heaven. Æ.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. x. 28. Some insist on the word 'life' as the rendering for *psuche* where it occurs in the Gospels; a rendering sometimes correct, as in verse 39 of this chapter; but here and elsewhere evidently incorrect. 'They who kill the body are not able to kill the life,' is absurd. It is the spiritual nature that is meant here, and in the passage, "What shall it profit," &c.

29. Two arguments against fear of men. They cannot kill the soul, cannot cast it into hell, God can; and secondly they cannot touch the life of your body, cannot even injure a hair of your head without the permission of your Father, your own Father. Not a sparrow falls without your Father. He who gave His Son to die for you rules in providence. How directly the teaching of Christ is opposed to that of some of our scientific men, with their doctrine of necessity. Mahomed with his doctrines of fatality, comes nearer to their views.

30. The very hairs. God's greater concern for the soul has just been intimated. If every hair numbered, much more every motion, every mental pang, every thought, every fancy. Can anything which the infinite God looks upon and thinks about, be deemed minute and trivial? In what a blaze of light our little cares, our little sins are placed.

31. Fear not that God will forget you. This is the fear that opens the door to many fears.

33. If we deny Him in our life, He will deny us when we pray. Does this account for the ill-success of many prayers? If I regard iniquity in my heart, the Lord will not hear me.

37. Are we hindered by the fear of displeasing some, from doing what Christ requires? Am I afraid to be peculiar when Christ wills me to be peculiar?

38. Christ seeks the costliest proofs of the love of His disciples, though His own love is brought into suspicion for a moment by His leaving us to suffer. We must not draw a line and say, Christ's love will never let me go beyond this in suffering and love. The measure in which a thing is dear to us is by no means the measure of its exemption from the touch of Christ. It is for faith to see love in that touch.

41. As the widow of Sarepta received Elijah; the Shunamite, Elisha; and were rewarded. The servants of God should give spiritual rewards.

42. God does not bless His people by raising them to a position where they shall be independent, not needing succour or relief. They who walk by faith, allowing themselves to be led by Him, are brought into various distresses, and a cup of cold water becomes a great boon to them. How then does God show His love? By the liberal rewards He bestows on those who show them kindness. He tells them of persecutions; but declares that men will find it unspeakably to their advantage to treat them well. If not a cup of cold water, then surely not the least prayer offered for the good of Christ's people, the extension of His kingdom.

Prophet's reward. In receiving a prophet you receive the divine favor that rests upon a prophet. 'He that receiveth you receiveth Me.'

XI. 2. This would be a trial of the faith of Christ's followers. On John's testimony many of them had believed on the Lamb of God; and now John doubted. And enemies would make much of it. It is good when we bring our unbelief to Christ. Art thou He that should come? Jesus was Messianic, as far as He had gone, to the mind of John; but the Messiah should be all this and something more. Where is His glory, His triumph? Why am I in prison? Herod continues to enjoy the kingdom just as before. If so many miracles why am I left unattested? John had been lifted to the skies in respect to privilege and dignity, when all Judæa went out to hear him and were introduced by him to the Son of God. And now he was treated as a worm and no man. Left by the Messiah, left by God, in momentary expectation of a felon's death. It may be that his spiritual life had been endangered by his elevation, and that he needed this depression and isolation. 'He that is least in the kingdom of heaven is greater than he,' having the Messiah's death and its results to explain the mystery of the Messiah's life. He was so great and needed such trials; you are greater and need them still more perhaps. 'There hath not risen a greater than John.' Perhaps some of Christ's disciples had began to think he was of little account, being left in prison. But 'whom the Lord loveth He chasteneth.'

Ought not John to have become a disciple of Christ and waited upon His ministry? Does it not seem strange that he should have been content to remain away from Him whom God had proclaimed as His beloved Son? There is nothing to show that he ever had an interview with Him after his baptism. Ye

he speaks of himself as the friend of the bridegroom which standeth and heareth, rejoicing greatly. We cannot argue with confidence from what is unrecorded in the Gospel. There was doubtless a divine arrangement in these two paths, crossing each other at one sublime point.

He came in the spirit and power of Elijah. Did he anticipate a glorious end like that of Elijah? His end was glorious but in a different way. 9. This is Elias and more than Elias.

12. The old dispensation till John; then the dispensation of the kingdom. This not to be waited for, but conquered. The walls were made high by the preaching of John and of Jesus, and only they who are in earnest can get in. 'Who hath warned you to flee from the wrath to come.'

Correspondence.

To the Editor of the Bombay Guardian.

SIR,—I have been thinking to-day that it is doubtful if I have ever understood what is meant by *the cross*, which all disciples must carry. We speak of various crosses, and they all are connected with the true following of the Saviour, but I have doubts whether any or *all* of them, as related to ourselves, comes up to the idea presented by the Saviour. The cross is pain. We can conceive that Paul was bearing his cross when he had "continual sorrow in his heart" for his brethren.

A person takes his cross when he comes out from the world—when he meets reproach for the name of Christ—when friends forsake him and cast him out as evil. But how much of joy is also his portion. He loses one source of pleasure, but he has granted to him one far higher.

The trials that come upon us in the path of duty are crosses it may be. We are brought into a close sympathy with Christ when we leave home, dear friends—specially when we leave children—for the sake of preaching Christ to those who have not heard of Him. But what missionary is willing to speak of these things as a cross when he has such a full sense of the sustaining grace of Christ? I have often heard the expression from men who have spent years among the heathen in Africa and elsewhere—"We have no trials: such as we have are nothing" in the presence of Christ. It seems to me there must be something beyond these that the true disciple is to experience, before he can feel that he has borne his cross.

What was Christ's cross? It was not the scoffs of men, not their rejection of Him. It was the work of redemption, that for which His blood was shed. We must come into sympathy with Him *in this work*.

Notice the order of the language. In Luke 9: 22, Christ foretells His own death. Then in v. 23 He tells His disciple that he must take up his cross and follow Him. Does He not imply a following in reference to this very work of saving souls? Is there not a burden given us to bear which shall be to us like the cross, until men about us are brought to Christ?

It seems to me that all the pains and trials and griefs that come upon us as personal matters are not worthy a place by the side of this great cross of Christ. He helps us in them all, and that is our joy. But all the trials and struggles, the groanings and pleadings, the pain and sorrow we feel for the salvation of souls—the labours to which He calls us in connection with this work of the world's salvation from sin may properly be called *the cross*.

It is only as we take our position at the cross, as we get into close sympathy with our blessed Lord in His atoning work, and as we realize that He has given us the work of making known His atoning love—as our souls are bowed down at the thought of the death that awaits sinners—as we are burdened and have "continual sorrow" in our hearts because of this condition, that we truly bear the cross. H.

Epitome of News.

MONDAY,—APRIL 2.

—We have been requested to mention that at the service held last Sabbath on board the *Alfred*, by the Rev. W. Brown Keer, when the Holy Communion was administered, "a lady gave Rs. 20 at the offertory, which it is proposed to apply towards the purchase of communion plate for use on future occasions, a supply from the cathedral having been lent for the occasion. It is hoped that others will render similar aid, an harmonium being much needed. The attendance of sailors was good, and a solemn faling pervaded the audience when reference was made to the melancholy accident of the previous Sabbath, when nine lives were lost by the upsetting of a boat."

—The papers publish the following telegram from Kurrachee, March 31:—The Nawab Bhawul Khan of Bhawulpore died on the 25th, and is succeeded by his son Mahomed Sadu Khan, aged five. Mahomed Nizam Khan is appointed wuzeer. The Nawab's troops are returning to Ahmedpore from fear of the rebels, who are gathering again.

—Major T. G. Glover, R. E., has been appointed to officiate as Director General of Telegraphs in India during the absence on leave of Lieut.-Col. D. G. Robinson.

—The *Hurkaru*:—The annexation of the Dooars has been followed by one good event. The traffic in Meechee and Assamese girls and boys has ceased. The Bhooteas were the only purchasers, and, since the war, have altogether abandoned the trade.

—The pacha of Egypt proposes to officer his Regiments with Indian Officers.

—The Salt Lake scheme is now fairly in liquidation, and people are receiving their money back. They are glad to get it, and those who got their shares at par are well content to get their own again, with the loss of the interest of the money.

—*Times of India*:—"The Indian Postal Act, 1866, repealing Act No. 17 of 1854, received the assent of H. E. the Governor General in Council on 23rd March, and will come into operation on the 1st May. The effect of the new Act may be briefly described as follows:—

Letters.—The letter rate of postage remains unaltered.

Newspapers.—The maximum weight of a newspaper carried for one anna is increased from six to ten tolahs.

Book Parcels.—The maximum weight carried for one anna is reduced from twenty to ten tolahs, and one anna for every ten tolahs, or fraction of ten beyond.

Bangly parcels.—For parcels exceeding 50 tolahs in weight for distances over 100 miles the rates remain unaltered. For parcels less than 50 tolahs in weight a slight reduction has been made, but the minimum distance for calculating charges has been increased from 100 to 300 miles."

—On Saturday telegrams of the previous day were received from Europe.

—The *Times of India* announces that the crew of H. M. *Octavia* are now past recovering from the attack of small-pox. The disease is said to have been imported into the *Octavia* from the European General Hospital; a result to be ascribed to the very limited space at the disposal of the authorities.

—*Englishman*:—"We perceive that the practice of female infanticide is still continued in the hill tracts of Meywar, where a female child is no sooner born than it is destroyed unmercifully, or buried alive on the river banks. Active measures ought to be adopted to prevent the evil practice." We should think so.

—The *Bombay Gazette* says the foundations of the Middle Ground Battery are seriously injuring the harbour. This would be paying rather dear for the privilege of frowning at a possible enemy. It would be shutting the door against friends as well as supposititious foes.

—In the *Madras Observer* we find a notice of the death of the Rev. A. Long, a missionary in the Telugu country. He died at Rajamundry, after eight years' labor in India.

TUESDAY,—APRIL 3.

—Report of the *Madras Magdalen Asylum*:—"On the 1st January 1865 there were nine inmates in the Asylum, and eight have been admitted during the year. Of these seventeen, three have left for service as already stated, and six have quitted it from various causes. Eight now remain, of whom, however, only four have been resident more than a year.

"The finances of the Asylum are in a satisfactory state, and the Committee are happy to report that the anticipations of a decrease in the income, which they apprehended when the report for 1864 was issued, have not been realized."

—*Times of India*:—"At the Mazagon Police Court yesterday, Mrs. Fanny Croucher, the woman who obtained so much notoriety some months ago by the alleged selling of her daughter to the Chief of Batwa, was brought before F. L. Brown, Esq., charged with being found drunk and incapable of taking care of herself." Fourteen days of imprisonment were awarded.

—Lord Napier arrived in Madras and was proclaimed Governor on the 27th ultimo.

—The world cannot do enough for its servants, the opera-singers. Patti gets £12,000 for singing 24 nights in St. Petersburg.

—Telegram, Kurrachee, September 3:—The Nawab of Bhawulpore, whose death took place on the 25th March, was poisoned.

—The Bhootan war has cost 25 lacs. So much for Mr. Eden's embassy.

—The publication of the *Bombay Daily Post* has ceased.

—*Times of India*:—"We are told that considerable excitement prevails in the Khoja community of Bombay owing to the approaching trial, at the High Court, of the case of the *Advocate General* vs. *His Highness Aga Khan* and others. The case has been pending for a long time on the old board of Equity cases of the late Supreme Court, but the trial has now been fixed to come on within a week. The interests involved in the case are really those of the reform or educated party and the old or bigoted portion of the Khojas, among the latter of whom the influence of the defendant Aga Khan is paramount. The holding of a meeting a few days ago, at thich the adherents of Aga Khan mustered strong, has given cause for a general apprehension among the reforming Khojas, and the impression has gained ground, that all who appear at the High Court as witnesses against the Aga, will fare ill at the hands of his bigoted followers. In consequence of this, we understand, an application has been formally made to the head of the executive police for assistance and the preservation of the peace during the period of the approaching trial. Those ill-disposed to peace ought to be warned in time, that the authorities will not let the slightest attempt at a breach of it go unpunished."

—The death of General Browne has been already noticed by us. The *Madras Observer* has an article in regard to this excellent man, from which we take the following:—"In how many ways he served his generation by the will of God, it would take many pages to tell. His chief post in the Church of the Lord was beyond question that of adviser and counsellor; and herein he was endowed with so great ability that none had cause for regret if they followed his judgment. It was also in his power and in his heart, to give largely of his means to the Lord in the persons of the Lord's needy ones. He did great good also by hospitality extended to Cadets and others, on their first coming to India. Seldom was his house without such guests: not seldom did his house overflow and fresh room was found in the

tent pitched on his lawn. Week by week did he gather the Christian Society of Madras to his house, and keep together the Lord's people for edification and encouragement. Nor may we forget his love for the young. It was something for Saints and Angels to observe, when this good man with such cares as the Mutiny of 1857 heaped on his heart and hands, could yet go down, Sabbath by Sabbath, to teach his class of Eurasian boys at Tucker Chapel. Add to these things that oftentimes he filled the office of Secretary of the Church Missionary Society, when the post was vacant or the incumbent absent. He was indeed a true Missionary, and when he retired from his high duties in this land, he consecrated the remnant of his days to the work of Honorary Lay Secretary to the Church Mission Committee in London. It was in the house of the Society that the writer last saw his beloved face, and heard from his lips the assurance of deep and abiding interest in Madras Mission work. It was from that house he went for to die; to die as few would wish to die, on the cold pavement of a crowded London thoroughfare; but it mattered little, for *they* were there who are sent forth to minister to the heirs of salvation; and HE was there, whose presence made of a manger the noblest cradle, and of a carpenter's home the noblest palace of earth; and whose presence made of the hard stone and the ruptured heart, a chariot of glory for the servant whose work was done, the solidier whose warfare was over, and for whom the crown of victory was already prepared.

THURSDAY,—April 5.

—*Times of India*, correspondence:—"On Good Friday it is customary in Roman Catholic Chapels to perform the ceremony of the Crucifixion, and four men, whom we call Nicodemus, are appointed to take the crucified image down from the cross. No one has any particular claim to perform this ceremony, and it is customary for the managing warden to select four persons for the purpose. This year, however, there were too many candidates for the office; and as latterly there has been some bickering in the parish, one person who has been a prime mover in the matter put himself forward as a candidate under the impression that he would be unhesitatingly accepted. Instead of quietly agreeing among themselves, however, the candidates commenced quarrelling, and a scene took place while the ceremonies were going on which was a disgrace to all concerned. The principals were Mr. J. N. Mendonza, G. G. M. C., and Mr. V. L. de Silva, Editor of the late *O Patriota*. The language used on the occasion was such as to shock the feelings of all those who were near the spot, and such was my disgust that I felt inclined to retire from the church."

—The same journal calls for floating steam fire-engines for the port of Bombay.

—The Afreedi who shot Mrs. Brandreth has been executed.

—100,000 bullocks have died in Burmah since May last.

—*Indian Daily News*:—"It is proposed to establish an Oriental College at Calcutta for the acquisition of either the Hindee, Persian, Bengalee, Oordoo, Arabic, or Sanskrit languages, under native moonshees and pundits, supervised or superintended by a University gentleman of England, of great and varied experience in tuition, both public and private, whose system and method will be adopted and put into practice to facilitate the acquisition of one or more of these languages by Europeans."

—*Central India Times*:—"At Chandah, on Saturday last, a signaller, while for the purpose of excluding the lightning flashes he was in the act of shutting the window through which the line of wire passed into the office, was struck dead by lightning on the spot."

—Six Hindoos and one Parsee have passed the B. A. examination in the Bombay University.

—H. H. the Tumongong of Johore, to whom the English are somewhat indebted for Singapore, is in Bombay on his way to Europe.

—*Bombay Gazette*, Calcutta:—"Writing of deputations reminds me of another which has just waited on the Lieutenant Governor, praying for the appointment of a Commission of Enquiry into the causes of drunkenness in Bengal. Of course the gentlemen composing it were snubbed delicately by Mr. Beadon, who gave the stereotyped reply that education would remove the evil complained of. In this country "education" is the panacea for nearly every considerable ill. I can scarcely believe that Mr. Beadon was not aware that he was talking the very arrantest bosh, and that his hearers saw through the transparent fallacy that ran through his reply. Why, it is as notorious as anything can be, that the Bengallee people were one of the most abstemious on the face of the earth, till this boasted "education" came among them. It introduced them first to the seductive influences of Bass and Allsop, and then to the more potent ones of Castillon and Exshaw, and the consequence is, that this accursed vice of drinking is ruining its thousands among the "educated" natives of Calcutta. Men who once promised gloriously and did for a time occupy a noble position in the forefront of their countrymen, and to whom those countrymen hopefully looked, are now lost apparently beyond redemption; with haggard face and trembling limbs, they are mourned over, these slaves to brandy, by all who wish well to this country. But intemperance is not confined to the upper classes; it counts its victims by hundreds among the lowest also, for in spite of the Government distillery scheme and Government watchfulness, no man who has a couple of pice finds any difficulty in satisfying his cravings after strong liquors. Mr. Beadon, however, would refer the deputation for a cure of the evil to the very agency that produced it. It would have been more honest to have stated plainly that the Government cannot afford to lose two crores of rupees, and that therefore it cannot interfere. Grog shops and shops for the sale of intoxicating drugs are to be found in nearly every street and alley of this large town, and that, while an immense revenue flows into the coffers of the State, intemperance is spreading fast and far. It is a dismal prospect."

—*China Mail*:—"The only hope of the Chinese government with regard to the Nienfei movement must be in bringing the same elements to oppose it as were brought against the Taipings, and in the interests of humanity we trust that this movement will be crushed out as mercilessly as was the Taiping rebellion."

The interests of humanity require a change in the mode of governing China.

FRIDAY,—April 6.

—Kurrachee Telegrams, *4th*:—"The brother of the Nawab, whose death was announced a few days since, is attempting to usurp the throne of Bhawulpore, and has seized the Delawur Fortress."

—An extensive vien of good coal has been discovered about 80 miles from the Wurdah bridge, says a correspondent of the *Times of India*.

—Average time of telegrams from Europe via Turkey, in February, 2 days 9 hours. This is capital. But how little benefit does the public get from it.

—Deaths last week, 453. By smallpox, 54.

—A house, rented for Rs. 768, was assessed by the Commissioner at Rs. 1800. The owner, a widow, appealed, and the assessment was reduced to Rs. 850. It is believed that there are multitudes of poor people who are suffering from similar exactions, in the island.

—Ladd, Bidgood and Chaney, accused of causing the death of Hogan the soldier, by throwing him out of a window, have not only been acquitted on the more serious counts, but on the minor ones, and discharged. They must have been rather surprised.

—We learn from the *Powla* that in decorating St. Thomas' Cathedral for Easter Sunday, deference to the wishes of the Bishop was (at last) yielded. A rule on the subject of church decoration has been propagated by the Bishop of Bombay, which our contemporary thinks "must be ineffectual, as it desirves to be."

TELEGRAPHIC NEWS.

New York, March 16.—The Fenians have made large purchases of uniform, arms, and ammunition, and they also possess numerous depots on the American frontier. The English Ambassador at Washington has urged the United States Government to express reprobation of the Fenian proceedings. Mr. Secretary Seward replied that the Fenian movements were dangerous if not criminal, and that should the Fenians contravene the laws of the United States, the Government would issue a proclamation regarding them. The Canadians are erecting earthworks and despatching troops to the more vulnerable points along their frontier. The British West India squadron, with all the available troops, has sailed for Halifax, Nova Scotia.

—*London, March* 29:—War is considered inevitable between Austria and Prussia. Bismarck insists upon annexing the Duchies, or resigning. Austria proposes to submit the qustion to an European Congress. Prussia has forwarded a circular to the minor German Powers, asking what assistance she may expect from them against Austria.

—London, 2nd:—The Budget returns for the year ending March 31st show a decrease of revenue amounting to nearly £3,000,000, consequent on the remission of taxes.

Miscellany.

—The *Record*:—"At Lambeth, on St. Andrew's-day, being the 30th of November, 1853, the Rev. J. W. Colenso was consecrated Bishop of Natal, and on that occasion the loftiest claims of Apostolic succession were enunciated with powerful eloquence by the Bishop of Oxford. Dr. Wilberforce chose for his text Acts xiii., 2, and, in doctrine at variance with Archbishop Cranmer and the great fathers of the English Reformation, traced the Episcopate from the separation of Saul and Barnabas by command of the Holy Ghost and the imposition of hands through its various phases down to the consecration of the two South African Prelates, of whom Dr. Colenso was one. It was a great day both for the Anglicans and Broad Churchmen with whom the Bishop of Oxford and Bishop Gray, of Capetown, were then associated. With the aid of the Duke of Newcastle they had baffled the vigilance and surmounted the opposition of the good Archbishop Sumner; they had compelled his reluctant co-operation in the solemn mockery; and, above all, they had received the applauding cheers of the Ultra Ritualists and the Scepties. On that occasion the *Record* made a strong effort to avert the catastrophe, and not altogether without effect, for Dr. Colenso, who had at first amongst his private friends boasted of his victory over the Archbishop, was obliged to make some explanations before his Grace consented to act even ministerially at that consecration. Still, our opposition was substantially unavailing; and the *Morning Chronicle*, then under the guidance of Mr. Beresford Hope and the embryo Saturday Reviewers, 'true,' as we then said, 'to the secret bond 'which unites the Anglican with the Broad 'Churchman, gloried over the consecration of 'Dr. Colenso as the defeat of *the Evangelical* 'organ.'"

—The same: "We have received letters from Constantinople which describe the Greek Church as subject to domestic differences which must have a special interest for English clergymen who are hankering after intercommunion with that body. A local Greek paper, called the *Anatolie*, recently contained a leader, written by Christophorus Samarsidi, the principal editor, in which he described in very strong language the prevalent demoralization and degradation of religious feeling and attributed this result to corruption of the Greek Church. The Holy Spirit had, he declared, been banished from the sanctuary in order to give place to idolatrous pomp; the temples had become receptacles of gaudy pictures and sculptures, and the haunt of money-changers who transacted business even while the service was going on. Why then should not the truth

be spoken? Why should such a moment be chosen to persecute those who came to awaken them from their fatal lethargy and show them the way of a moral life? Would it not be better to own at once that they were idolators and not Christians?

"The appearance of this article created a great sensation at the Greek Patriarchate, and the Patriarch formally applied to the Grand Vizier to suppress the offending journal for having insulted the orthodox religion. Failing, however, to secure the aid of the civil law, the Patriach tried excommunication, but even this was powerless to arrest the course of the *Anatolie*. Monks were then despatched in every direction, even into the cafés and taverns, to warn the faithful against the incipient heresy. Troops of boys were paid to burn copies of the paper in the public thoroughfares, and the residence of the proprietor was beset with a crowd of "roughs" who were suborned to denounce him as an iconoclast,and who went so far as to threaten his life. Unable to withstand this combination of priestly and popular fanaticism, the proprietor succumbed, and eventually consented to retrace publicly all that had been published in the *Anatolie* against picture-worship; but as M. Samarsidi refused to submit to any such terms, he was obliged to resign his connection with the paper. It appears, however, that more enlightened views of Christianity are perceptibly gaining ground among the Greek population in Constantinople. The party of which the *Anatolie* was the recognised organ comprises some influential members of the Greek Church, for not only did the Synod abstain from joining in the crusade against the obnoxious journal, but seven of its number, together with six lay members of the mixed National Council, presented a petition to Ali Pasha, the Minister for Foreign Affairs, praying that the Patriarch might be deposed on account of his intolerant conduct in this affair. Further, this party is composed of earnest religious men who have no desire to leave their own Church, but wish to see it reformed and quote the history of our own Church as their model. They invoke our moral support, and openly avow their conviction that a union with the Church of England would be the most effectual means of promoting the moral and spiritual regeneration of their countrymen."

—The New York City Mission publishes the following statistics:—

There are in the city 350 churches, chapels and missions of all kinds, with accommodations for 300,000 persons. The Protestant churches number 275, with average membership of 300—giving a total of 64,800 communicants.

Our Sabbath schools of all denominations are 350 in number, with an attendance of 87,500 pupils. Of these 70,000 are Protestants. In the public schools, under the care of the Board of Education, the average attendance is 84,973; in the parochial schools, private schools, colleges, &c., the attendance is estimated at 20,000. The average daily attendance at all the schools, public and private, is supposed to be about 104,000. The number of children in the city between the ages of 5 and 15 years is 146,460, consequently it appears that about 46,000 of them do not attend school. Of these it is supposed 50 per cent. are detained at home by sickness or poverty, or are kept at work, and the remaining 50 per cent. are vagrants, beggars and rowdies.

Twenty-four per cent. of our population, or about 200,000, are between the ages of 20 and 30 years. Of these 100,000 are males.

There are about ten thousand drinking places in the city, and their gross receipts per annum are supposed to exceed $5,000,000.

About 7,500 prostitutes parade our streets, and some 2,500 other women visit houses of assignation, making a total of 10,000. The value of the real and personal property invested in the business is estimated at $5,000,000. The average duration of life after entering on a course of prostitution does not exceed four years, so that 1,800 of these wretched women die every year.

The City Mission is doing a good work. The result of last year's labors is briefly summed up as follows: 43 missionaries, 11 mission stations, 30 rooms in tenant-houses, 4,307 meetings, 63,314 missionary visits, 437 temperance pledges, 2,876 children and youth to Sabbath-schools and Bible-classes, 527 children to day schools, persuaded 5,980 persons to attend church and missions, restored 124 to church privileges, induced 464 persons to unite with churches, loaned 2,652 volumes, gave 1,460 Bibles and Testaments, superintended 667 voluntary visitors, and distributed 840,591 tracts.

—The 86th asteroid has been discovered.

—Out of 24,000 colored persons in the District of Columbia, 5,000 subscribe for newspapers.

—Mrs. Theresa (Longworth) Yelverton is giving public readings in Edinburgh. At her first appearance she was greeted with enthusiastic applause.

THE LATE REV. JOHN C. BEGG,

ORDAINED AS A MISSIONARY OF THE CHURCH OF SCOTLAND TO BOMBAY.

A few months ago the Rev. John C. Begg was ordained as a missionary of the Church of Scotland to India, and sailed for Bombay from the Clyde. In a few weeks afterwards he died, and was buried at sea.

I wish to give the readers of the 'Record' some information about my friend, who has been so suddenly and unexpectedly taken from our small mission-band of labourers; and who has left behind him a young widow, an aged mother, an affectionate family circle, and many friends, to all of whom his death has caused a blank which they feel can never be filled up in this world. I wish the members of the Church also to know the loss they, too, have sustained by this sudden calamity. It is not intended here to give anything like a memoir of Mr. Begg, but only some true impression of his character, and chiefly of the spirit in which he accepted of the call to be our missionary.

Mr. John Craig Begg was a native of Avondale. He was born in 1834. His father was a blacksmith; and he, with others of a numerous, industrious, and most intelligent family, laboured at the same employment. He attended school till he was twelve years of age, when he went to his grandfather's to herd cattle—an employment in which more than one great and good man has been engaged. He "herded" for three successive summers, always returning to school during the winter months. At fifteen he joined his honest father at the anvil, and laboured for five years with him, having little time for reading, though "hankering" after something more congenial to his inner mind and spirit. At nineteen he got hold of a Latin Rudiments, and though he had not a moment for study until after eight or nine at night, he prepared himself, within a year, to enter college, and there took a prize in the Latin class. The night he left home for the university he worked hard in the smithy until five in the afternoon. He had little means to carry him through college. The very first year of his studies his father lost a sum of money, large for a working man. This led John to think of giving up the attempt to get "college learning," but his good mother greatly encouraged him, telling him "to keep up his heart," that "there was no fear," that "God would provide." But for her loving and cheerful words he often said that he would have given up in despair. Several young men in the same parish, we understand about seventeen in all, with whom he was more or less acquainted, had educated themselves for the ministry, and several of whom have gone abroad as missionaries. Among his early and most intimate friends was the Rev. John Young, at present U. P. minister of Ford. In a note received from him, enclosing a few of Mr. Begg's late communications, he says:—

"I could write at great length about my dear friend Begg. He and I have been like David and Jonathan for many years. We were brought up near to each other in Avondale. He was my senior by a few years, but as he learned the trade of a blacksmith with his father before he began to study, I entered college two years before him. I still remember his coming over to my father's house in the evenings to read Latin with me, after he had toiled all day at the anvil. He secured time for preparing it by rising very early in the mornings—a habit which he kept up all through his student's course. During the summer recess, when we were both at home, we used to walk, to read, to study, and to pray together; and I have the most pleasant and hallowed recollections of our friendly and Christian intercourse. When we were separated we kept up a regular correspondence; and as I have preserved the most of his letters, I find that I have above 70 of them—a rich treasury of thought and Christian experience, which I now greatly prize—letters far superior to the great bulk of those which are published in biographies—by perusing which I find that I can delightfully and profitably prolong my communion with him.

"He was a most laborious student, a most profound thinker, a most faithful friend, and a most devout and heavenly-minded Christian. . . . He excelled in philosophy, and took a very high place in the Divinity Hall, in which he carried off several prize essays. He mastered whatever he took in hand. His mind could not rest till it traced to their ultimate principles the subjects about which he was thinking. He used often to say, in reference to his personal piety, that he did not know when he was led to know Christ as his Saviour, but that he had serious thoughts about his soul from his childhood. During the past three or four years he made wonderful progress in the divine life. He spent much time in searching the Scriptures (and nothing impressed me more than his knowledge of the Word of God), in meditation, and in prayer. His life was truly a 'walking with God.'

"In reference to a sphere of labour, he always held that the servant of Christ ought cheerfully to go wherever he was called; and it was because he thought that the Lord had called him to India that he so willingly consecrated himself to the work of the Lord there. . . . In a letter, of date July 28, 1865,—the last letter but one which I had from him,—after referring to his suffering from diarrhœa, and the fears of some of his friends that he might not stand the voyage, he says,—'My peace of mind is great—to myself something wonderful. No perplexing thought or fear ever disturbs me.'

"'How are the mighty fallen in the midst of the battle?' (and truly Begg was one of the mighty). 'I am distressed for thee, my brother: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.'"

His college career was highly honourable to him. He carried off a prize in the Greek as well as in the Latin class, the second prize in philosophy, and five first prizes—all, indeed, that he competed for—during his last year, in the theological classes. He supported himself in winter during several sessions by teaching schools in the country and in Glasgow, which enabled him to attend college, with an occasional interval. It was while engaged in writing an essay "On the Ultimate Principles of Theology," for which he gained the prize, that he was seized with a severe attack of rheumatic fever, which shook his naturally strong constitution, and threatened to affect his heart with organic disease. A letter, written in February 1863, when nearly recovering from this illness, reveals the state of despondency into which the poor student was cast, when his medical attendants informed him that he must give up all active employment of every kind if he wished to save his life.

"Your letter greatly rejoiced me, both because it came from you, and because it contained matter of brotherly sympathy and loving Christia

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counsel. For many days I longed, impatiently longed, to tell you how sad I was—how beset with melancholy musings and meltings of heart, that gushed forth at times in copious tears until relief would come. Thank God, though the darkness still returns upon me, there is more of comfort and quietude of spirit in the midst of it. I was told that, unless I wished to hurry on a premature death, I must cease from all active employment, from every exertion both of body and mind, and pass all my days in tranquil ease. I was unfitted alike for home or foreign work, unless I turned the office of preaching into a sinecure. In short, I was advised to do nothing, or as little as I could help, with no hope of matters ever being otherwise while life continued. Sad and dismal were the news. It seemed easier to make my bed in the cold grave at once than to linger on through years an idle invalid, dependent on the charity of friends. To add, if possible, to the gloom which oppressed me, I was told the same day that the bursary which I had held for two years was given to another. Other medical men have since held out more encouraging views, still the first verdict often clings gloomily to my consciousness, and these days have been times of sore struggle and temptation. It seems as if Satan and all the powers of a corrupt nature were rising in combined fury to work my destruction and pollute my soul with horrid things. Alas! how successfully they work! I know they would have no power at all were it not that sometimes it seems as if I *loved* them. and *would* not seek the Saviour as my help and deliverer. Dear friend, pray for me. I cannot use the weapon of 'all prayer' as I used to do. My thoughts and desires don't so rise as once they did, and I am very weak and defenceless.

"Still I have times of triumph. God has not utterly forsaken me, ever blessed be His name.

"There are days when I can cheerfully commit all to His fatherly disposal, and rejoice in losses and adversity as great gain and enrichment.

"My heart seems fixed, and I fear no evil; but again the doubts and warfare come. How fearfully wicked must the heart still be, when it will not always trust God, and rejoice in everything He does! I know that I ought to do it, that it is a blessed thing to do so, that it is a fearful sin and curse to do otherwise, but still melancholy fears will prevail, and I mourn as if life, and hope, and joy, had become one cheerless blank, and desolation were my doom till my days on earth were no more."

These symptoms, however, gradually passed away, until his medical advisers, immediately before he sailed for India, declared that he suffered only from functional derangement and the result of severe mental labour, and that a sea voyage would likely restore him to health, and India prove a better climate for him than Scotland.

And now I must give an account of his last days, from a letter addressed by his wife—or, alas! his widow—to his mother. She says—

"I could not believe that he was gone, and watched for the breath to come again. I had kept saying to myself all the afternoon, This is either death or a great struggle for life; but I don't believe it's death. And all through that night my bereaved spirit kept crying out. Oh! I never thought it! I cannot believe it! it is very mysterious! Thank God, however, it was never a rebellious cry. I still trusted in God's truth, and hoped for an explanation of the mystery. And next day this was graciously given to me in the verses of Psalmn xxi. :—'Thou hast given him his heart's desire, and hast not withholden the request of his lips. For Thou preventest him with the blessings of goodness: Thou settest a crown of pure gold on his head. *He asked life of Thee, and Thou gavest it him, even length of days for ever and ever.* His glory is great in Thy salvation; honour and majesty hast Thou laid upon him. For Thou hast made him most blessed for ever: Thou hast made him exceeding glad with Thy countenance.'

"There are so many things that I would like to write that I am at a loss what to say next.

. . And now, perhaps you are ready to say, if my son had only stayed at home he might have lived. But such has not been the will of God concerning him. You see what John says himself; all along he was strong in the faith that God was calling him to some special work! and although it has proved to be of a different nature from what he had anticipated, we must still believe that the hand of God has been in the matter from first to last, that it was He who ordered every step that was taken, and that it is His design to glorify Himself by your dear son's death rather than by his life. By the grace of God I can repose on the blessed conviction, and I pray that he may enable you to do so also. I regret nothing; I am only thankful for having been privileged to minister unto and to learn of one so Christlike, for such a short time, even at the price I have paid; and, God helping me, it shall henceforward be the aim of my life to prepare for a union with my sainted husband which shall be perfect, and which shall know no end and no interruption. And may God grant that every one connected with either of us may, by this providence, receive great spiritual quickening, and be led to consecrate themselves unreservedly to the service of Christ, each in his vocation. Many fervent prayers were offered up by my dear husband for all whom we had left behind, more especially for his widowed mother; and many were the tender recollections he had of you.

"But for the veil that was over my eyes, I might have seen that, from the time we sailed, he was rapidly being made more meet for the inheritance of the saints. He lived more in heaven than in earth; and many were the precious sayings that fell from his lips; and many were the lessons of faith and zeal and patience and self-denial that I might have learned of him, but did not then as I now wish I had. Had I only known they were *to be the last*, I would surely have given more diligent heed to his instructions, and have profited more by them. It only remains for me now to hold fast what I have received, and to "redeem the time." I thank God with all my heart that I ever knew him, and it is my constant prayer to be made like him in all wherein he resembled Christ, in order that I may receive the same *abundant* entrance into life which has been administered unto him, and inherit the *same degree* of glory. Ah! I wish everybody knew how good he was. I never knew anyone like him. But 'he was not of the world, therefore the world knew him not.'

"It will gratify you to know that every honour was paid the dear remains that circumstances would allow. They were buried next day (Sunday) at four o'clock P.M. The captain wished the burial thus early, for he said that mortification had begun. He did not tell me this till afterwards, and I never suspected it, but I made no objections to the early funeral. There was a coffin made, and the sails were all brought half-mast high, while the ceremony lasted. The ensign, also was likewise hoisted half-way up till it was over, and then it was run up to the top and left there till sundown. I selected parts of the Church of England service to be read. I wanted very much to go on deck, but the captain and our fellow-passenger persuaded me against it. Both of these gentlemen wore mourning for a week afterwards, and they both have shown me every attention and respect and kindness since. I hope I shall not forget Captain Auld so long as I live. The body was committed to the deep in lat. 28° 50', long. 89°. We can not visit the grave and weep there, but it matters not. The body is safe in Christ's keeping, and we know that He will raise it up again, a glorious incorruptible body, like unto His own. So 'let us rejoice in hope, and press towards the mark.'"

The reader, I trust, will remember that the letters which I have quoted were never intended to meet the eye of any human being but those persons to whom they were addressed. I feel, indeed, the delicacy of bringing them before the public, and do this solely on my own responsibility. But my sole motive is, that this light, so pure and bright, which shone only during life before God and within a small circle of loving friends, should after death shine before men, that others seeing it might glorify God. I had, indeed, fully appreciated his character when I asked him to accept of the mission in India. I have seldom met a man with whom I more heartily sympathised; but it was impossible, while he lived, to say more about him than the mere cold and general statement, that the Committee were thoroughly satisfied with his qualifications as a missionary to India. The Church will now be better able to appreciate what manner of man he was, and what loss, for the present, we have sustained by his death. I regret much that circumstances prevent me from writing about him as I could wish.* But enough has been said to make us feel that God can raise men from our Church in all respects fitted by the Spirit to engage in mission work. Why John Begg has been cut down, and others of a like spirit spared, we cannot tell. But I would fain hope that, even in this world, light will come out of what seems to us but darkness. That noble-hearted, devoted man has not died in vain; nor in vain is his body now swept by ocean currents, while his soul is rejoicing with Christ his Savour. Nor in vain is that noble wife returning a widow, or that old pious mother mourning her son. Some great gain will come from this great sacrifice. What will it be?

I will not, over the dead body of John Begg, plead for money in aid of our noble mission—I may plead for prayers in behalf of his widow, his mother, his friends, and also for the Mission at Bombay, which has lost such a missionary; but I will plead for something higher even than these—I will plead for missionaries—for men of kindred spirit with him, who will go forth on the same work, trusting to the same God, and having the same assurance that he who, after solemn consecration of himself to God, and after earnest prayer, obeys what seems to him to be the call of duty, must enjoy the peace of God, be upheld by the conviction, which will never put him in the long run to shame, that God will bless him to the end, and make his death as well as his life a means of glorifying Him and of advancing His kingdom. The greatest gift which God can give any church or mission is that of living men like John Begg. Let us pray to the Lord of the harvest for more labourers!

N. MACLEOD, D.D.,
Convener of India Mission Committee.

* Let me frankly state, for the sake of my friend, that I have given me but one day, or rather a small portion of a day—the Saturday before my winter communion—to prepare these brief notes for publication. I cast myself on the sympathy of my readers and the friends of Mr. Begg to pardon their imperfection. I wished them to appear before the day appointed for advocating the claims of the India Mission.

DOMESTIC OCCURRENCES.

DEATHS.

BAIRD—March 31st, at Mandavee, Hannah Jane, the beloved and only child of Mr. and Mrs. James Baird, aged 10 months and 15 days.

BURN—April 3rd, at Byculla, John Arthur, the beloved son of John and Amelia Burn, aged 2 years.

BROOKE—April 2nd, at Mazagon, Henry Brooke, Esq., aged 47.

CAREW—April 3rd, George Cornelius Carew, aged 44 years, late Commander of the ship *Indomitable*

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